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Princeton Theological Seminary
Society of Inquiry.
Report on Hindu worship.

# Hindu Worship Illustrated by Drawings

To the students in the Theological Seminary at Princeton, but especially to the society of enquiry on the subject of missions.

Very dear brethren,

I hope that these few sheets relating to the idolatry of the Hindoos will not be altogether unacceptable to you. Tho I have written them under a severe pressure of labours, & of necessity, in the most hasty manner, yet I believe the following remarks, so far as they go, to be substantially correct. They give a skeleton (tho not entire) of the hideous system of Hindoo worship. And alas what a deplorable sight do they present! Behold millions of your fellow creatures, ignorant of the true God & the only saviour redeemed by the blood of Christ, which has never yet been told them, & perishing into eternity where you must soon meet them face to face at God's tribunal! behold them bowing down to the works of the earth; worshiping images of every obscene & hateful form; painfully serving a sport of gods blind & vicious as men, & malevolent & destructive as devils! Knowing as you do that such is their actual, dread-ful condition what must be your feelings towards them! How did Jesus feel for them, when he so loved them that he bore their sins as well as ours upon the cross! With what feelings did he remember them when with his ascending voice he charged his disciples to go into all the world & preach the gospel to every creature! When the light of eternity discovers the value of heaven & the worth of immortal souls what will then appear to be a sufficient excuse to justify you in neglecting to go & teach to these perishing heathen that gospel which alone is able to make them wise unto salvation thro faith in Christ?

Brethren hardon my freedom. I cannot restrain it. I know not that I shall ever address you again, therfore I must now plead with you for the salvation of the heathen. Let me exhort you by all your hopes & joys in Christ, by all the mercies of Jesus, by all the miseries of the heathen, by all the pains of hell, by all the joys of heaven, by all the solemnities of the judgment day, let me exhort you, with prayer, deliberation, & self denial, to enquire of the feet of Jesus, whether it is not your duty to go & proclaim his redeeming love among the heathen, for their salvation & the Redeemers glory. You may be sure brethren that you will have gained a most important point when once you become truly willing to know your duty. One of our greatest hindrances in religion, is a kind of both concealed unwillingness to know our duty lest we should find it to be such as we are not ready to perform. Perhaps in no one thing is this deception more liable to operate than in the enquiries of a young man on the subject of becoming a missionary. I knew a young man in America who was so in genuous as to say that he must either become a missionary or discontinue his enquiries on the subject. He has not become a missionary, & it was, most likely because he did not allow himself to reflect upon the subject.

We have heard of the glorious work which God has wrought in revival of our colleges, & it has greatly rejoiced & encouraged our hearts. We expect to see a number of the youth devoting themselves to the service of Christ among the Heathen. But alas how little prospect of a supply! Let us pray the Lord of the harvest that he would send forth labourers into his harvest. Brethren pray for us that we may be found faithful. May the God of all grace ever guide you in that way which will be most pleasing in his sight. We shall ever esteem it a great kindness, & a help in our work for any of the brethren to write to us.

Your brother & fellow servant in the Lord
Gordon Hall

ब्रह्मदेव
Brumha
Eagle Vishnus vehicle
गरुड
शेष
The serpent on which Vishnu was reposing in the sea of milk when the producing Brumha
Luksume
लक्ष्मी
Vishnus wife
विष्णु
Vishnu

महादेव
Mahadav
गंगा
The river Ganga flowing from his head
गणपती
Gunputtee
पार्वती
Parvuttee
wife of
Mahadav

## Brumha, Vishnu and Mahadav.

These three are represented in the two preceding paintings. These are the three great Hindo deities. Each is celebrated as incomprehensible, supreme, & infinite. Brumha is generally represented as the destroyer creator, Vishnu as the preserver, & Mahadav as the destroyer. In all the drawing & description which I have seen Brumha as in this painting is represented as springing from Vishnu, which he was sleeping on a thousand mouthed serpent (tho but five heads are here shown) in the sea of milk.* The Brahmins however say that as the world has been annihilated & reproduced times without number, these three deities, by a constant punctuation have been mutually the creator & the created, by & of each other.

It is said that on a certain occasion these three deities began to contend which was greatest. Brumha said that he was the former of all things & therefore he was greatest. Vishnu indignant at this declared that as he was the preserver of all things the honour was his. But Mahadav gave them both the lie & said that his was the power of destroying all things & therfor he was supreme.

Brumha originally had five heads. The reason why he lost one of them is said to be this. When he awoke into life upon the lotus flower he began to gaze around & enquire who am I? whence did I come? Afterwards he began to descend the stem of the lotus in search of his origin & he continued to descend for innumerable ages but did not reach the bottom. He however afterwards gave it in out that he had discovered the bottom. As punishment for this perjury one of his heads was cut off by Mahadav. The reason however in that Mahadav executed punishment on Brumha was so simple that the head which he had severed from the body of Brumha adhered immovably to his hand until he had visited many holy places performed many austerities & thus atoned for his sin.

These stories from their own religion I often repeat to the heathen to show them how unreasonable & wicked it is to worship as God, such proud, envious & vicious creatures. It ~~often~~ sometimes so confounds them that they

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* The Hindoos believe that there is now, some where in the world such a sea of milk, a place of exquisite happiness

will not pretend to reply. When it is once shown that these three deities are vicious & unworthy to receive divine homage, it is easy to show that all their other gods are so. For they are all inferior to these & in general no more than incarnations of them.

Suppose the consort of Vishnu receive divine worship the snake on which he reposes & the eagle on which he rides when he travels. So it is with Parvuttee the wife of Mahadav. & Gunputtee his servant & his vehicle.

मत्सअवतार प्रथम १
Mirch-avatar
1st Incarnation
Shunkasur
शंखासुरदैत्य

# Much avatar. 1st Incarnation

This is the first of the ten famous incarnations of Vishnu. It took place, they say, millions of ages ago. The cause of it was the great wickedness & misery which prevailed in the world. A race of wicked men & demons called Ditica, had become exceeding numerous in all parts of the world. The righteous were afflicted & often persecuted unto death by the wicked; the rites of religion were violated, & the worship of God almost exterminated from the earth. The sacred books, utensils, royal treasures & almost every thing valuable, were seized by these demons & buried in the sea. Shankhasure, the prince of these demons abode in the sea. Such being the afflicted state of the world, the good & holy men implored the merciful interposition of heaven. Their supplications were heard & Vishnu for the first time becomes incarnate in the monstrous shape of a fish & saves man, by the name of Much-avatar. He destroys Shankhasure & a multitude of the other demons, delivers the world from the oppression of the wicked, & restores to mankind the quiet possession of their religious rites & privileges & confirms them in all their temporal enjoyments & blessings.

Sir. Wm. Jones has labored to show a great analogy between the story of this incarnation & the Mosaic account of the flood.

कूर्मअवतार दुसरा २
Kurm avatar
2d Incarnation
Ditia
दैत्य
शंख

The churning of the sea
C
2
1
3
Mahadov
Vishnu
Brumha

Kurm avatar and the churning of the sea.

Previously to the Muck-avatar, the Deteid had buried in the sea almost every thing sacred & valuable. These treasures were still remaining in the sea. To the Diteid & to the gods it was very desirable to regain these lost treasures. Hence, tho naturally at bitter enmity with each, they combined their councils & deliberated on the best method of recovering the ~~rich~~ treasures, all expecting to be enriched by the acquisition. Their consultations resulted in a unanimous resolution to churn the sea & thus to cause it to yield up the desired riches, as milk is made to yield butter when it is churned. This they did by taking a mountain, (denoted by A). for a churning stick, & a huge serpant for a lathe by which to turn it about. The three deities Brumha, Vishnu & Mahadav with all the other good gods (it would be impossible to paint them all) seized the serpant ~~by~~ at one end, & the Diteid or all the evil gods grasped him at the other end. But as soon as they put the churning stick, that is the mountain in to the sea to commence their work, the mountain began to sink. In this exigence Vishnu became incarnate in the form of a turtle (see B) & placed his back under the churning stick to support it. But as they began to churn, the mountain, its lofty top, having nothing to steady it, began to shake & reab, & the work did not succeed. Hence Vishnu was obliged to take another form & seat himself upon the top of the churning stick to steady it, as denoted by C. Having thus put all things in order, they proceeded & churned the sea untill it brought fourth all the various things here represented on the part of the sheet above the serpant. Viz. 1. the elephant. 2 the cow. 3 the horse. 4 the Punkshell, 5 diamond 6 the bow & arrow 7 the goddess of death Lukumum.

No sooner had the sea given up these treasures, than the gods & the Diteid fell to quarrelling about the division of them. The conflict was of course tremendous & much blood was shed. But the gods finally prevailed & carried off the spoils in triumph.

In addition to the churning of the sea, the Kurm avator, or second incarnation of Vishnu, destroyed many of the Diteid. One of his single combats is represented in the preceding sheet (2 Incarnation) where his form is somewhat different, but all this is considered as but one incarnation.

वराहअवतार ३
Werhar. avatar 3. Incarnation
हिरण्याक्ष

नरसिंह अवतार चवथा
Nersewha avatar.
4th Incarnation
प्रल्हाद
लक्ष्मी
1
2
3 Herunga kushap

3.d & 4th. Incarnations

# Werhar and Nursewha

Or the third and fourth incarnations of Vishnu. The object of these incarnations was the destruction of certain Diteia. The story is this. At the door of Vishnu were two centinals, one by the name of Jey, & the other Weejey. On a certain day a holy man by name Shunka, was approaching, whom the centinals hailed & forbid to pass. At this Shunka was so enraged that he cursed them both & decreed, (for these men have power to inflict what ever curse they please) that they should be forever banished from their exalted & happy station & doomed to all the pains of many successive births among the beasts of the earth.+ Sensible of the awful nature of this curs, they prostrated themselves at the feet of Shunka & implored a mitigation of it. Their supplications moved him to pity, & Shunka told them that if they should commit some enormous wickedness God would immediately destroy them, & whoever meets death directly from the hand of God obtains instantaneous deliverance from all sin & evil & is completely absorbed in the divine essence.

For this end, one of them took the character of a Diteia by the name of Hirunyakshuf, & the other centinal took the same character by the name of Hirunyakshuf. They began in the usual way, by performing severe austerities & numerous religious ceremonies. In this way they acquired an amazing degree of holiness & such irresistable influence with the gods that they could ask & receive whatever they should please. Having secured this power they began to afflict the righteous & distract the world

+ The transmigration of souls is a universal sentiment among the Hindoos.

Herunyakushup proceeded so far that he actually began to drown the world. Upon this Vishnu became incarnate in the monstrous form of part boar & part man, & raised up the sinking world upon his tusk as represented by fig. 1 & 2 in 3d Incarnation. He also killed the Diteid as represented in the same incarnation.

After this Herunyakushup (see fig 3) was born in another form, & as before, performed his devotions & his austerities untill he obtained, in virtue of them, an assurance that whatever boon he should ask should be granted him. He then demanded that he might not be ~~exposed~~ liable to death either by the violence of man or beast, either by day or by night or any where upon the face of the earth. Having obtained this boon, he ~~began to~~ commenced such a dreadful havoc among the human race, that in order to preserve the world, it became necessary to destroy him.

But it must be done in a way which would not violate the obligations of the boon which had been granted. Therefore Vishnu became incarnate in the form of Nursewha. That is he took the form of of part lion & part man, that he might be neither man nor beast, & that his birth might be different from that of all other living creatures, he sprung out of a post which opened from top to bottom as denoted by fig. 1 & 2. & that he might not kill him by day or by night or upon the earth, he seized him in the time of twilight, raised him from the ground across his thies & tore out his entrails with his claws.

The story of this incarnation is most implicitly believed by the Hindoos. When I have been reasoning with them on the absurdity of worshiping a stone or block they often most confidently answer, is not God in them Did not God in the character of Nursewha spring out of a post? Does not that prove that God is in every thing?

5th Incarnation

वामनअवतारपंचवा५

Vamun avatar
5th Incarnation
of Vishnu

बळीदैत्यराज

Burlee a famous
king.

## Burlee. and Wamun avatar

This king was descended from the Ditia but he was nevertheless celebrated for his uncommon virtues. He excelled all others in his devotions performed numerous austerities & acquired extraordinary holiness. He had repeatedly performed the greatest of all sacrifices called the aswemedh. This sacrifice is so meritorious that whoever performs it a hundred times becomes king of heaven. At this time Indre was king of heaven, which dominion had been secured to him for a thousand years (not fleeting years like those in human reckoning) in virtue of his having performed this sacrifice the stipulated number of times. But this wonderful king Burlee went on repeating the sacrifice until he had performed it ninety nine times & had actually commenced the hundredth & last that was required to put him in possession of the throne of heaven. At this Indre was alarmed with the apprehension of loosing his crown, & Vishnoo too, who had guaranteed it to him for a thousand years, & who had also promised the same crown to whosoever would perform the aswemedh a hundred times, was thrown into a sad dilemma. There was no alternative. Burlee must be interrupted in his sacrifice or infinite evil would ensue. Vishnoo therefore assumed the shape of a dwarf Bramhun, & presented himself before Burlee to beg alms. The boon which he solicited was the royal grant of as much ground as he could measure by three paces & an half. It was granted & guaranteed by the ceremony of pouring water into

the hands of the deceiver, as represented in the painting. This was no sooner done than Wamana expanded himself to a size proportionate to his divinity, & placed one foot upon the heavens, the other upon the earth, & at the third step he set his foot on Patal (a term denoting the seven lower regions) & for the remaining half span, he put his foot on Bauka himself & crushed him down to Patal. But afterwards in consideration of the great sanctity of Bauka Wamana allowed him the quiet possession of these lower regions, & even himself became his servant. The asuras also of course broken up & Indra & Vishnu relieved from their perplexities.

Note. Indra mentioned above committed adultery with the wife of a Brahmin but with the Hindoos this is no argument against his being a god.

Suhuserarjune.

सहस्रार्जुन

Hills

फरशरामअवतार६

Phursuram

6th Incarnation.

Dhunusuram and Suhuserarjune

In discribing this incarnation, fable says that certain holy men called Rishee were residing in a forest. As king Suhuserarjune (a name denoting a thousand hands) with his numerous army was marching through the same forest he approached the abode of these holy men. According to the rites of oriental hospitality it was the imperious duty of these Rishee to entertain the strangers who had come to their house. But they were indigent beggers themselves, a vast army were their guest & what could be done! How could they abandon the sacred usages of their ancestors on the one hand, & how again could the poor men provide for so great a multitude! In this exigence they implored assistance of the cow called Kamdanu & besought her to provide food for their numerous gest. This cow which has power to bestow on all men whatever they implore of her, granted their prayer & furnished abundant provision for the whole army.

Suhuserarjune observing the extraordinary virtue of the cow & perceiving that such a cow would be of inestimable service to his army conceived an earnest desire to possess the cow, & accordingly demanded her of the Rishee. Unwilling in the extreme to part with their adored cow, the Rishee made numerous, tho unavailing objections to this demand, but finally agreed that if it should be the pleasure of the cow to go with the king, they would acquiesce. But the cow when interrogated refused to go. The king provoked at the refusal, had the presumption to strike the cow. Instantly upon this there sprang out from

every hair on the cows body, a Deities, who rescued the cow from hands of the sacrilegious Sahuseorjune, & spread the most dreadful confusion & slaughter throughout his army.

After this however Sahuseorjune cruelly obtained the Rishee & their wive & then went off. But by such conduct he had become too infamous to pass unpunished. Vishnu therefore became incarnate in the person of Thuruseuram son of one of the Rishee, & as represented in the painting, attacked Sahuseorjune, cut off many of his hands, killed him & destroyed the remnant of his army.

He moreover, during his incarnation reached twenty one times throughout the earth, dethroned & destroyed all its kings, & gave the world in possession to the Brahmins.

But the Brahmins were now ungrateful as to desire Sahuseorjune to withdraw from the earth which he had given to them.

In order therefore to provide accommodations for himself, he let fly an arrow over the sea, & thereby he created a new country as wide as the distance to which his arrow flew. This new country is the sea coast on the Western side of India called the Konkon. In this country fable says that Thuruseuram is still living tho in an invisible form. His image is now in the town of Thuruthuram the birth place of my Brahmin from whose lips, as well as from books I receive these accounts.

रावण
Rawan
रामअवतार ७
Ramavatar
7th Incarnation
वानर

7th Incarnation

# Ram avatar

Heranyakashuph & Heranyaksh had again become powerful, their adherants were numerous & they were bringing the severest distresses upon mankind. Therefore Vishnu became incarnate a seventh time in the character of Rama, for the purpose of destroying these Ditees & restoring righteousness, peace & happiness to the world.

Ram was a great warrior, fought many battles, & destroyed many evil beings. He often engaged in single combats with the Ditees. The most famous of these evil monsters which he slew was the one called Toombkarne. This Ditee was so large that from his navel ~~navel~~ feet to his navels was 2.000.000 cos; a cos being about two English miles. When he moved the hills & the mountains were to him like the rolling pebbles & the light dust to the feet of the ordinary traveller. His head was so ponderous that when severed from his body by Ram & tossed into the air, it fell upon the country beneath where it crushed many houses & destroyed many lives. *

These fables of the god Ram I have myself read at full length in his biography called in Mahratta, Ramvejee, & in Sanghrit, Ramyane, a book filled up with stories all nearly equal in extravegant nonsense.

Ridiculous as their fables are, nothing, apparently can surpass the confidence with the Hindoos place in them. They no more hesitate to quote the feats said to be performed by Rom, in proof that he was god, than the Christian would hesitate to point the infidels to the miracles wrought by his Savior & his God.

* The monster Rumbhume is not painted, but another equally monstrous character is represented under the name of Ravun. He was of the same general character as Rumbhume, engaged in the same nefarious exploits, & fell in the same battle by the hand of the invincible Rom.

Krishna avatar
कृष्णअवतार
8th Incarnation
कंसासूर

# Krishna-avatar. 8th Incarnation of Vishnu

The biography of this incarnation of Vishnu fills a large volume which I have read in the Mahratta language. The Krishnavites or disciples of Vishnu in this form, exalt him as far superior to all the other incarnations of Vishnu. Other sects of the hindoos execrate him as a devil incarnate who is now suffering the pains of hell as the reward of his unparallel wickedness. For the Hindoos, tho they are generally very ready to say that the religion of every notion, whatever it be, is the proper religion for that notion to pursue, are nevertheless after very bitter towards different sects of their own religion.

The great object of the present incarnation, like that of the preceding, was the destruction of the Ditica, or Rakseses, as they as they are called in this latter age. Of these demons he is said to have destroyed great numbers, & to have performed many wonderful works. In his youth he was constantly engaged in the most vilanous practises. When he was a lad of five years of age, he manifested his divinity by instantaneously transforming himself into manhood that he might improve a certain favourable time for committing adultry. And when the injured husband was about to surprise him in his wickedness, he as wonderfully assumed his former childhood.

For seven days he held up on his little finger, the stupendous mountain, Gowurdun by name, & elevating it as an umbrella, he thus sheltered a host of cows & people from a tremendous storm of rain & hail, which Indra, king of heaven, sent down to destroy them, because Krishna had taught the people & the cows to worship

that mountain as the as the giver of all good things which they could need for food & because he had commanded them not to worship Indra.

He once swallowed down his throat with out injury, a raging flame which filled a space a hundred miles square. He did this to rescue from distruction the cows & Bramhuns who were about to be devoured by it.

He again dived into the sea & killed a monstrous serpent, who had spread great devastation all around him.

He married nine wives, & besides this he committed adultry with 16.000 women by whom he had more than 100.000 children. Such are the actions his worshipers recount when they celebrate his praise. When I have been reasoning with the Hindoos on the absurdity & guilt of worshiping a being of such an infamous character, nothing have I found them more ready to mention as a proof that he was god, than his ability to have intercourse with 16.000 women. He did this, & therefore he was not a mere man but god. When he had accomplished the design for which he became incarnate, was accomplished, he was one day sleeping under a tree with his foot elevated. A hunter saw it at a distance & taking it to be his game, let fly an arrow, which pierced his foot & proved fatal, for that was the only vulnerable part of his body.

Tho the character of this fabulous god is so abominable, yet there are some circumstances in his biography which seem to bear some resemblance to the history of Christ our Savior. The two names are very similar, Krishna's birth was foretold, & it was said that he would overthrow the king of that country.× He was born in an abject condition, even of parents confined in a prison. The king whose overthrow by the hand of Krishna, had been foretold, became alarmed, & in order to be sure of the distruction of the prophetic child, he ordered all the children to be slain throughout the region where the child was. At one time his father fled with Krishna into another country, & then the lad was saved from the murderous hand of the jealous king. These stories are long & I have not leisure to enlarge

× Kaunsasur is the name of this king whom Krisha is represented in the picture, as killing

बौध्यअवतार९

Boodh-avatar

9th Incarnation

जति

जती

Bood-avatar. 9th Incarnation.

This is the same incarnation of Vishnu, that is now upon the stage. The fables concerning this incarnation are various & confused. It is said that Mahadav was reigning in Kashe, but unambitious of dominion he resigned his crown to a man by the name of Dewadas. In this transaction Dewadas stipulated that if he or his subjects should fall into sin, his crown should again revert to Mahadav, & Mahadav agreed that if he & his people refrained from sin, his kingdom should never depart from him. Dewadas effectually urged a rigid morality on all his subjects, & taught them to worship the one invisible God, & none but him, & forbid them to worship images, or any of the numerous host of Hindoo gods. *

At this neglect all the gods were enraged & consulted together on the means of taking revenge. Their first plan was to search throughout all the kingdom of Dewadas, & see if one sinful man could be found. But they found none & therefore could not dethrone Dewadas in this way.

Their next plan was for the gods to assume the forms of enticing females & such other character as were ~~best suited~~ most likely to beguile the people into sin. Gunputtee & others engaged in this enterprise & succeeded agreeably to their wishes in adulterating the minds of the people. But to complete the object Vishnu became incarnate in the character of Bood. His sole object was to teach the people all kinds of wickedness. When this was done the gods laid aside their borrowed forms & again assumed their celestial characters. They then came to Dewadas & commanded him to abdicate his throne for it was forfeited by the wickedness which was prevailing in his kingdom. And thus the business ended.

* A sect called Jaines has in these latter ages, actually sprung up, who contemn the the Hindoo system of image worship & who are detested by the Hindoos, & termed atheists but at the same time they acknowledge an incarnation of their adored Vishnu as the founder of this sect.

Again it is said that they Deities, or Rishees, had learned to assume the character of men, in which they performed many religious ceremonies & accumulated great holyness, by virtue of which they gained an abode in heaven, & then gave dishes to the gods & holy men. Therefore Vishnu becomes incarnate in the character of Brood, for the purpose of teaching the people to sin, & especially that he might prevent the incarnate Deities from acquiring holiness on earth that afterwards they might inflict woes on the inhabitants of heaven.

All the accounts concerning this incarnation which I have heard agree, that the express object of it was to promote the increase of sin & the accumulation of holiness. Do you do the Hindoos think such an object in the least inconsistent with the divine character, provided any religious motive can be assigned for such a course of supreme wickedness.

The disciples of Brood are somewhat numerous in different parts of India. They have one large temple in Bombay. They reject the common system of Hindoo worship. Much has been written about this sect & is to be found in the Asiatic Researches, Moors Hindoo pantheon &c

कलंकिअवतार १०
Kullunkee-avaTar
घोडा
10th Incarnation

# Kullunghee. 10th Incarnation.

At some future, unknown period Vishnoo will become incarnate for the last time, in the form here represented. The universal prevalence of wickedness, the distruction of all casts & the confounding together of all orders of men, will be the cause of this incarnation. Kullunghee thereupon will destroy all mankind, restore the casts & rites of religion as they were in the golden ages of the world. In accomplishing this, he will mount his white horse (tho he is represented uniformly as standing & holding the horse) & sword in hand, will ride thro the earth, destroy all flesh & create all things new. The Hindoos believe that the world has already been created & destroyed, destroyed & recreated or formed, innumerable times & that so it will run on thro eternity.

It is remarkable that the Hindoos should so fully believe & so readily admit that at some future age all nations & peoples will be of one cast & one religion & that the religion which will then universally prevail will not be their own, but that their own will be destroyed.

Tho this is the last of the ten great incarnations, yet the inferior incarnations are innumerable. More or less of these inferior

ones always attended the ten superior
incarnations in the capacity of servants.

Two female attendants
Two female attendants

# Gunputtee.

Among the Hindoos this is one of their imaginary incarnations of the Deity, but it is not one of the ten great incarnations. They pretend that God has been incarnate, in this form five times. Their Puranas (one class of their sacred books) say that Gunputtee was born after the manner of men, of Parvuttee the consort of Mahadav. But the popular report & belief is that on a certain occasion Parvuttee, wishing to bathe, had no one to keep the door, & therefore she scraped the scurf from her body & from it created Gunputtee & set him to keep the door. While he was keeping the door Mahadav came hence & demanded an entrance which the young sentinal denied him. This threw the god Mahadav into such a rage that he cut off Gunputtee's head.

Afterwards, upon the reproof & supplications of Parvuttee, Mahadav promised to repair the injury by cutting off the head of the first creature he should meet & putting it upon the headless body of Gunputtee. The first animal he met was an elephant, consequently the head of an elephant was joined to the human body, & thus was formed the monstrous image here represented under the name of Gunputtee.

The following among other strange anecdotes of of their gods, is related. On a set day all the gods & goddesses went on a visit to Keylas the, the residence of Mahadav. As they were ascending the mountain, the road being rough & narrow & the crowd being great the vehicles of the gods began to jostle together which soon brought Gunputtee, with his tremendous belly, flat upon the ground, from off the mouse on which he was riding in his accustomed state. The mouse rose

the said catastrophy & unable to restrain her laughter she sported with the calamety of the unfortunate god. At this Gunputtee was enraged that in revenge he cursed the moon & decreed that whosoever should look upon the moon should perish.

The company proceeded to Pylas but they soon found that the moon, instead of blessing them with the light of her cheering countenance, had retired from the sight of mortals. On enquiry they found that she had fallen under awful curse of Gunputtee & was shrouded in supine affliction. Upon this all the gods to adoreing & praising the enraged Gunputtee & kept it up until they could venture to implore from him mercy for the moon & obtain a removal of the curse. He proved propitious, & so far reversed the dreadful doom, as to allow mankind to look at the moon with the exception of one day in every year. On that protected day no can look at the moon but at the peril of eternal distruction. On that day the Hindoos even now will not so much as cast their eye at the moon & they pretend to believe that should they do it they would certainly perish. They say that even the brutes observe the same prohibition.

They pretend moreover that Gunputtee never died but is still living in some choice, tho unknown region of the earth.

No deity is more popular among the Hindoos than Gunputtee. No one has more temples devoted to him, or more profound & universal homage & adoration ascribed to him than this monster.

A female attendant.

Hunnamunt

Or. Mahadav, incarnate in the form of a monkey.

# Hunnamunt.

This is an incarnation of Mahadav. He was cotemporary with Ram & accompanied him in his wars against the Raksuses, bears, & monkeys. In him were united all the comical cunning of the monkey & all the omnipotence of a god. In war he achieved wonders. He holds in his hand the weapon with which he fought. But besides this weapon he used to spread around him the most awful desolation, by the vengeance of his tail, which he could elongate or contract indefinitely at his pleasure.

This beast is adored & worshiped by the numerous millions of India. His images are everywhere seen. To what astonishing depths of degradation has sin plunged our fallen race! How astonishing that grace which can raise such degraded creatures to the dignity of the sons of God! O ye blood bought soldiers of Jesus, fly O fly to these miserable, perishing creatures with that gospel which can elevate them from the worship of beasts to the worship of Jehovah!

Tupaswis

By such long labours, pain & shame
They hope, at length a heaven to gain,
With pity moved thou man of God,
Go, point them to a Savior's blood.

The Ling

A Tupaswe
The Ling
Tupaswes
Jesus for every man has died,
This to the heathen's quite unknown;
Hence on this tree you see him tied,
Tis for his own sins thus to attone.
A Tupaswe.

# Gosawes. or Tupuswes.

The two ~~following~~ preceding sheets represent four men in the act of torturing themselves. They are one species of that genus of enthusiasts in idolatry called Gosawes. Two of them have forced their arms up into a perpendicular position & so continued them untill they have become immoveable fixed in that posture, untill they are withered & ~~their~~ nails grown to an enormous length. Of the other two one is seen hanging by his heals from the top of a tree, & the other in a shameless posture more easily seen & imagined than described. These self torturs, & innumerable others equally shameless, debasing & painful are daily practised by these deluded heathen. All such austerities are esteemed highly meritorious & sure of a rich reward. The reason why these people practise them is two folfd. Sometimes they do it to adone for their sins, & sometimes they do it that they may acquire so much holiness & such an influence with the gods & will lay them under a necessity of granting whatever boon or privilege they may demand. When once they have performed these austerities the gods are obliged to grant their petition whether it be good or bad. Hence as they generally have some ambitious or malevolent intention, their petitions often seem directly contrary to each other, which throws the gods themselves into the utmost perplexity & which obliges them to extricate themselves by deception, or flagrant crime. The petitions of these gosawes are often of such a malevolent nature as to involve multitudes in the utmost misery as mentioned in the stories of the incarnations of Vishnu.

These gosawes are held in the hisest veneration by the benighted Hindoos. They are considered as the most powerful intercessors with the [illegible]

people sometimes call them gods. I have heard my self. Several of these gosaves with their hands, & one swinging by his heals we have seen in Bombay. I once saw a woman engaging one of these wretches to intercede for her with the gods that they would rescue her from the infamy of a barren womb. Again I saw the same fellow scrape ashes from his body (their naked bodies are generally covered with ashes) & send them to a delirious man, with directions for them to be laid on the forhead of the mad man, which would restore him to sanity. The same fellow afterwards got drunk, cruelly beat several persons, was imprisoned & fined, but all this does not shake the confidence the people have in them. He is still visited & worshiped daily by great numbers.

The refugies of lies which these people have invented are innumerable. — I have time only to add one powerful attonement for sin in great use among the Hindoos. A composition is formed of the urin & feces, of the cow, her milk butter, & a kind of curd made from the milk. These five ingredients form a compound which is often eaten as an efficacious attonement for sin & sure to cleanse it from the soul. My Bramhun says he has eaten it repeatedly.

I now recollect one instance of violence practised by one of the gosaves which I cannot forbear to mention. To show his contempt of carnal pleasures about two years ago "Ille, aliquanta Origini similis, ejus penem juxta abscindebat." He appeared to be about thirty & gave me ocular proof of the fact

Note. The representation in the two preceding painting, called the ling is a significant union & representation of the phallus of the Greeks & the membrum masculinum. These parts, sculptured in stone on a small scale may be called the household god of the Hindoos. It is to be seen before the door of all most every ~~door~~ house. They all worship it immediately after washing themselves in the morning. A few days ago was the anniversary on which a shame wedding relative to the combination of these membra was universally celebrated by the Hindoos.